A

SERMON

AT THE

FUNERAL

OF

HENRY,

EARL of *WARRINGTON*,

Lord DELAMER, *&c.*

Imprimatur,

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RA. BARKER.

The 24 Discourse

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FUNERAL

Of the Right Honourable

HENRY,

Earl of Warrington,

Baron DELAMER of *Dunham-Massy*,

Lord Lieutenant of the County-Palatine of *Chester*; and one of the Lords of Their Majesties most Honourable Privy Council,

Preached at

BOWDEN in *CHESHIRE*.

By *RICHARD WROE*, D. D. and Warden of *Christ*'s Colledge in *Manchester*.

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To the Right Honourable

GEORGE,

Earl of *Warrington*, Baron *Delamer*, &c.

My Lord,

WHAT I *now preſent to* Your Lordſhip *is wholly in Obedience to Your Deſires, which are ſo far a Command to me, as to prevail againſt mine own Inclinations, rather than ſeem backward to comply with any requeſt wherein You are pleaſed to judge my ſlender Abilities ſerviceable to* Your Lordſhip; *and chuſe rather to expoſe my Self and Performances, than be thought wanting in any inſtance of Obedience and Deference, wherein I may expreſs my Obligations to Your Self and* Noble Family.

I ſhould be glad of a more welcome Opportunity of giving publick Teſtimony of my Reſpects, than ſuch as adminiſters occaſion of Sadneſs, and revives the afflicting Senſe of Your Grief and Loſs; and am ſorry it falls again to my Lot at once to Addreſs and Condole: Yet withal ſhall reckon my ſelf happy, if my Endeavours may prove ſatisfactory, eſpecially in doing Right to the Me-

mory of that Great Man, *who I am ſenſible wanted a better Orator, and deſerved a more ample Character.*

But if what I have ſaid of him may contribute to the Honour of his Memory, and make his Name ſurvive among the Worthies of his Age; *or the Influence of his Example may create emulation in any to write after his Copy; and more eſpecially, if what I have diſcourſed on this Subject may tend to the inſtruction of others, and promote the deſigns of Piety, and Regular Converſation; I have my deſign, and let God have the glory.*

But I will not be troubleſome to Your Lordſhip *in tendring an Apology, when I have reſolved to ſubmit the Performances entirely to Your diſpoſal; and hope* Your Honour *will pardon my prefixing Your Name to what you have ſo great a right and intereſt in; and which has no other deſign, than to let the World know how much I am,*

My Lord,

Your Lordship's

very much Obliged and

moſt Humble Servant,

Ric. Wroe.

A

SERMON

Preached at the

Earl of WARRINGTON's Funeral,

January the 14th. $169\frac{3}{4}$.

ECCLES. 11. 3.

—*If the tree fall toward the South, or toward the North, in the place where the tree falleth, there it ſhall be.*

THAT man is *arbor inverſa*; that the parts of human bodies carry ſome proportion and reſemblance to an *inverted tree*, is a known Saying, and bears the reflection of ſundry natural and moral Truths: That the Proverb is as old as *Solomon*, I dare not atteſt, though it may ſeem not unbecoming his Wiſdom, nor is unlike his ſententious Sayings; and his knowledge in that kind (who ſpake of trees

1 Kings 4. 33. trees (*as Scripture tells us*) *from the Cedar-tree that is in* Lebanon, *even unto the hyſſop that ſpringeth out of the wall*; and wrote of their ſeveral Natures, Qualities and Virtues (*as th' Jewiſh* Rabbins *comment*) might adminiſter fair occaſion to the ſimilitude; however that be, yet we have here in his own words ſome important Truths, couch'd under a like *Metaphor* or *Reſemblance*, if not to a *growing*, yet to a *falling tree*: And as *Trees* have been made *vocal* by way of Parable, and brought in as ſpeaking not only amongſt prophane, but Sacred Judges 9. Authors (*witneſs that of* Jotham) ſo ſhall we hear this *tree* ſpeak the inſtructions of wiſdom, when we have unfolded the import of the Similitude in a ſhort Paraphraſe and plain Interpretation.

The words are part of the Wiſe Man's exhortation to Charity and Liberality; which Argument is the Subject of the ſix firſt verſes of this Chapter, and is enforced in *this verſe* from a twofold Similitude. (1.) *Of clouds*; *If the clouds be full of rain, they empty themſelves upon the Earth*; an imperfect *Argument*, and to be ſupplied with ſuch a like inference as this, ſo they that do *abound*, are to diſpenſe their liberality *equally* and *freely*. A ſecond *reſemblance* is from the fall of a *tree*, which ſome thus paraphraſe agreeably to the Argument; As the *tree* which way ſo e're it falls, remains to the uſe and benefit of the owner; ſo a good Man's charity, howſoever diſpens'd, turns to his good and benefit.

But this ſeems not to reach the import of the Similitude, and therefore others extend it further, and thus gloſs it; As the *tree* whilſt it ſtands may be moved this way or the other, yet when 'tis once fall'n, it keeps the ſame place and poſture, ſuch is the ſtate and condition of man at his death, his works follow him, and ſuitable to them, ſhall he receive his reward; whether he

he has done good, or not; *he ſhall receive according to the things done in his body, whether they be good or bad*; and thus they contain a forcible perſwaſive to Charity and doing good whilſt we live, ſince death deprives us of all capacity and opportunity of doing it afterwards; ſo that the duty here inculcated runs parallel with that of St. *Paul*, *As we have opportunity let us do good unto all men*; and the reaſon to enforce it couch'd in the Similitude, is drawn from the conſideration of our unalterable ſtate and condition after death, thus expreſs'd in the words, *If the tree fall towards the South, or toward the North, where the tree falleth, there it ſhall be.* Gal. 6. 10.

This being the common and obvious ſenſe of the words, I ſhall diſcourſe of them in that *Notion*, in which they ſpeak the ſame in general with that known truth, *that as Death leaves us, ſo Judgment will find us*; as the courſe of our lives hath been, and concludes to be, ſuch will be our future condition, without hopes of change, or poſſibility of alteration. Which *general Truth* will appear at once more uſeful and obvious in the *particular* Aſſertions that are contain'd in it, and reſult from the *Text*, which I take to be theſe;

I. *That there are two different and oppoſite ſtates allotted to men after death*: *The tree may fall toward the South, or toward the North.*

II. *That the righteouſneſs of mens lives hath a natural tendency to happineſs, as their wickedneſs hath to miſery*; 'tis from a principle of nature that the *tree* lies where it falls; and virtue and vice have no leſs natural inclination and direct tendency to happineſs or miſery, to rewards or puniſhments.

III. *There is no middle ſtate after death, no change of condition, or altering it for the better*; the *tree muſt fall South, or North, and where it falls, it muſt lie, there it ſhall be.*

I. *There are two different and oppoſite ſtates allotted to men after death*; *the tree may fall toward the South, or toward the North*; States as oppoſite as *North* and *South*, diſtant in place and ſcituation, different in quality and condition: the *South*, that denotes the Region of Light, of Rejoycing and Pleaſure; the *North*, that implies the Land of Darkneſs, Sorrow and Sadneſs; ſo are thoſe terms frequently uſed both in *phophane* Authors, and in *Sacred Writ*, and very appoſitely to denote the Diſtance and Oppoſition that is between them.

Man, who (*in the Wiſe man's words*) was made to be immortal, created to a never-ending duration, being put into being, was never to ceaſe to be, was by the bounty and kindneſs of his Maker deſign'd for a bleſſed Immortality, and made capable of the enjoyment of it; but life and death being ſet before him, with a liberty to make his choice; by refuſing the one, he made himſelf liable to the other, forfeited happineſs, and became obnoxious to miſery. That the firſt of human Race did ſo, we learn from unerring *Revelation*; that we are all prone to make the ſame wrong choice, we are ſenſible of by ſad *experience*; and tho Heaven and Hell, Life everlaſting, and eternal Torments, be Articles of our Creed; yet they ſeem to have no more influence on the generality of men, than things of meer notion and uncertain ſpeculation; ſince moſt men live as if born meerly for this world, and never trouble themſelves about

about the Intereſt of the other. A fatal miſtake this, and which directly tends to Atheiſm and Immorality; for if men be made only for the enjoyments of this life, then it is natural to conclude, that they may make the beſt on't, and live as they liſt: nor can there be any effectual Remedy to this dangerous Error, but the firm belief and certain perſwaſion of a future ſtate, wherein men muſt give account of their actions, and receive according to their doings; and therefore it hath been the great deſign of all *Divine Revelation*, to impreſs on men's minds the notions of Rewards and Puniſhmets hereafter, as the moſt powerful Argument to influence their actions and behaviour here; and 'tis the great Prerogative of the Goſpel, *That it hath brought Life and Immortality to light*, viz. has revealed Heaven more plainly, and threatned Hell expreſly, and given the greateſt evidence and aſſurance of both, *viz. the Teſtimony of God himſelf.* 2 Tim. 1.10.

Now if we conſult his Sacred *Oracles*, we cannot doubt of the Truth, nor be ignorant of the nature of that State, with relation to the different portions therein allotted to good and bad men: for Scripture every where tells us in general, That Glory and Happineſs is prepared for *Good Men*, and Hell and Torments are reſerved for the *wicked*; more particularly, (1.) *It deſcribes the nature of both ſtates in moſt Emphatical Characters.* (2.) *Heaven is expreſly promiſed to the Righteous.* (3.) *Woe and Miſery are poſitively threatned to the reprobate and impenitent.*

1. *The nature of both ſtates is plainly deſcribed*; Under the *Old Teſtament* indeed in more dark Characters, and more general Expreſſions; yet ſuch as

all centre in the notion of two *oppoſite States*, the one of Happineſs, the other of Miſery; and tho we ſhould grant that *Heaven*, tho frequently mention'd in the *Old Teſtament*, yet is generally (tho not always) to be underſtood of the upper Region of the Clouds, the Firmament, or the ſtarry Skie; and that *Hell* there uſually imports no more than the grave or ſtate of the dead; yet in the *New Teſtament*, *Heaven* is the Name of a ſtate and place of happineſs; and *Hell* is the ſeat of Torments, prepared indeed for the Devil and his Angels, but aſſign'd in common with them, as the portion of hypocrites and unbelievers.

On this account, the *Revelations* of our Bleſſed Sa-
St. Mat. 4. 23. viour are call'd *the Goſpel of the Kingdom*, and the Doctrine of the Goſpel is ſtiled the *Kingdom of Heaven*, as that which moſt fully diſcovers, and directly leads to it; and all the Characters there given of it, are ſuch as tend not only to rectify men's notions, and raiſe their conceptions of that Bleſſed State; but alſo to excite their Affections, and invigorate their Endeavours after the attainment of it; 'Tis *Life and Glory, Light and Joy, a Kingdom and a Crown, Pleaſure for evermore, an Inheritance that fadeth not away*; and in one word, *everlaſting Life*; which includes all that can conduce to make man happy for ever both in Soul and Body.

Oppoſite to this there is another place as diſtant in ſituation (*there being a great Gulph fixed between them*) as different in quality; being the *place of Torment, everlaſting chains of Darkneſs, where there is weeping and wailing and gnaſhing of teeth; where the worm dieth not, and the fire is not quenched*; where there is every thing that ſpeaks horror to humane Nature; nothing

thing wanting that can torture the Body or afflict the Soul of Man. I need not mention all the places, which are ſo many that you cannot miſs of them; ſo plain, that you cannot be ignorant of the meaning of them: And leſt any ſhould ſurmiſe, that they are only *Legends* of a ſtate we know not, the Goſpel gives us the greateſt certainty and aſſurance of the reality of them; For,

2. *Heaven is expreſly promiſed to the Righteous*; and greater aſſurance we cannot have of any thing than the word of God himſelf, who cannot be deceived, and will not impoſe on us; and as we cannot without injury to the Divine Wiſdom, imagine, That the Son of God was ſent to purchaſe with his precious Blood any thing leſs than Happineſs and Immortality; ſo can we not without the higheſt affront to his Goodneſs and Truth, doubt of his readineſs to confer it on thoſe for whom it is prepared: No, his Word is faithful and true, his Promiſes certain and unalterable; and that there are Rewards for Good and Righteous Men, is as evident as any Object of Faith, as certain as the Being of God; *For he that comes to God, muſt believe that God is, and that he is a rewarder of them that diligently ſeek him*; doubtleſs he is ſo, himſelf having ſaid it, and all his promiſes are *yea and amen. Now to us are given exceeding great and precious Promiſes*, (as St. *Peter* ſpeaks) and the *New Covenant* is ſaid by St. *Paul to be eſtabliſhed upon better Promiſes*, in reſpect of the clearer dicoveries, and greater aſſurances that the Goſpel gives of a Future ſtate of Life and Glory. Our Bleſſed Saviour has aſſured his followers, *that in his Father's houſe are many Manſions*, and that *he is gone before*

Heb. 11. 6.

2 Ep. 1. 4.

Heb. 8. 6.

St. John 14. 2. V. 2, 3.

fore to prepare a place for them; and his Apoſtle St. *Paul* (who in a Viſion was caught up into, and had a proſpect of thoſe beatifick Manſions) has aſſured
1 Theſ. 4. 17. us, That when he ſhall come again with crowds of Angels, *we ſhall be caught up together with them in the clouds to meet the Lord in the Air, and ſo ſhall we be ever with the Lord.* Aſſuredly, they that die in him, ſhall ever live with him; yea, reign with him in his Kingdom, be encircled with Rays of Light, and wear Crowns of Glory.

This is at once the great Privilege of His Religion, and the main purport of the Goſpel, to convince Mankind that he was not made meerly for this life, but deſign'd for an Inhabitant of a better world; thereby to raiſe his Affections, and invigorate his Endeavours after ſuch a Bleſſed Attainment; and whereever this has met with a firm Belief, it has given men the Victory o're the world; it has taught them to overlook its tranſitory Enjoyments, and diſeſteem the Evils and Miſeries of it; yea, even life it ſelf: knowing *they ſhall obtain a better Reſurrection*, and be made happy in the fruition of God himſelf; *in whoſe preſence is the fulneſs of Joy, and at whoſe right hand there are pleaſures for evermore.*

But leſt we we ſhould not be drawn with theſe *Cords of a man*, and refuſe the Happineſs offer'd to us, God has been pleaſed to alarm men's fears with a diſmal proſpect of Woe and Miſery, that awaits ſinners hereafter, and the terrible denunciation of never-ending Puniſhments.

3. *Hell is poſitively threatned to the Reprobate and Impenitent.* If men will deſpiſe the tenders of God's Grace and Mercy, they ſhall feel the effects of his Severity

verity and Juſtice; they that will not be happy, ſhall lie down in ſorrow: For he that promiſed Heaven as a reward, has provided Hell too as a place of vengeance and puniſhment. It was indeed *prepared for the devil and his angels*, being the firſt of God's Creatures that revolted from their obedience to him, and were puniſhed with an everlaſting ſeparation from him; tumbled from the higheſt Heavens, and reſerved in Chains under the blackneſs of penal darkneſs; but man by ſin joining in the ſame Rebellion, involved himſelf in the ſame guilt; and became liable to ſhare in the ſame condemnation; and the portion of Hypocrites and Unbelievers is declared to be with the Devil and his Angels. St. Mat. 25. 41.

We are not only told in general, *That the wages of ſin is death*; and we being Sinners, *Except we repent, we ſhall periſh*; *That indignation and wrath, tribulation and anguiſh, is upon every ſoul of man that doth evil*: But to ſtrike the greater terror, the very form of that doleful doom of Condemnation is denounced, *Go ye curſed into everlaſting fire*; *fire*, and therefore terrible and tormenting; *everlaſting fire*, and therefore intolerable; and more diſmal ſtill, with the wretched Society of Apoſtate Angels and damn'd Spirits: And that nothing may be wanting to convince Sinners that there is an Hell for the ungodly, we have the whole judicial Proceſs deſcribed, the Judge aſſign'd, and the manner of his appearance, terrible indeed to read, but more fearful to behold, when he *ſhall be reveal'd from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the goſpel of our Lord Jeſus Chriſt*; *who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power*. We have the Books opened, the Witneſſes produced, St. Luke 13. 5. Rom. 2. 9. 2 Theſ. 1. 8, 9.

duced, the Sentence pronounced, and the Puniſhment deſcribed, which is named the ſecond Death, and conſiſts in the loſs of God's Preſence, and all other Comforts, and in enduring the ſting of Conſcience, and the torments of Hell-fire for ever.

Thus are the two States after Death repreſented in Scripture, vaſtly different from each other, as oppoſite as North and South: And how naturally conſequent they are upon mens Tempers and Diſpoſitions, upon their carriage and behaviour in this life, we ſhall ſee in the next deduction from the *Text*.

II. *That the righteouſneſs of mens lives hath a natural tendency to happineſs, as their wickedneſs hath to miſery.* 'Tis from a principle of Nature that the *Tree* lies where it falls; and Vertue and Vice have no leſs natural inclination and tendency to Happineſs or Miſery, to Rewards or Puniſhments. Which if ſo, and it follows from the nature of the thing; then we need not doubt but all men muſt neceſſarily be either happy or miſerable hereafter, ſince all are either good or bad here. Now that this Life is the ſtate of trial, and the other of retribution, we all know and believe; and that according to mens behaviour here, they are qualified for that ſtate and condition they ſhall be put into hereafter, we ſhall as readily grant, if we conſider what I take to be an undoubted truth, namely, *That when we leave this world, and go away into eternity, we carry nothing with us, but only the good or bad diſpoſitions of our Souls*; ſo that we go into the other World either diſpoſed for the enjoyment of all that is good, or prepar'd for the participation of all that is oppoſite thereunto.

If our Affections are wholly ſet on *things below*, and our deſires carnal and ſinful; we are altogether unfit

unfit for the unmixt Joys and Spiritual Delights of Heaven; and our ſenſual Inclinations, and filthy propenſities will ſink us among the herd of wicked and impure ſpirits: But if our Affections have been ſet on *things above*, if our Souls have centred on Happineſs, and unweariedly purſued it in thoſe ways and methods which God has chalk'd out for the attainment of it; we ſhall naturally arrive at the Reſt of Holy Souls, and be meet *to be made partakers of the Inheritance of the Saints in Light.* All Heaven is not hereafter, nor Hell only in the infernal Regions; but there is ſomething of Heaven upon earth, ſome foretaſte of its Happineſs, and the firſt fruits of its Joys, in the pleaſant reliſhes and raviſhing Senſe of Virtue, and the bleſſed Effects of an Holy Life: and there are that carry with them an Hell upon earth, that are tormented before the time, and have kindled a fire which will never ceaſe to burn them; that are pricked with the ſting of an evil Conſcience, and bitten with that worm which will never ceaſe to gnaw them.

The Sum is, They that keep cloſe to the rules of Virtue and Purity of life, and unweariedly purſue the paths of Piety, they alſo at the ſame time purſue their own Happineſs, and are in the certain road that leads to Bliſs; as they that perſiſt in Vice, and run on headlong in their own evil Courſes, are haſting on their own ruin, and poſting on the broad way which leads to deſtruction. For that which is the prevailing temper of Souls in this life, will doubtleſs be ſo in the other too; and they groſly miſtake who imagine otherwiſe, as they ſeem to do who truſt to a late Repentance, and commence Religious only

in their laſt ſickneſs; as if a change of Mind and Manners could be wrought all at once, and men could in one moment diveſt themſelves of old accuſtomed habits, and put on new and contrary tempers and diſpoſitions. Death I know makes a great *change*, but it is more in reſpect of the outward, than the inner man, and is a change of condition rather than of complexion: And tho the putting off theſe mortal bodies will leave the Soul and its faculties much more free, and exalt its powers, and better its operations, and thereby heighten and improve thoſe minds which were before diſpoſed to Virtue and Goodneſs; yet I cannot conceive how it ſhould poſſibly effect ſo great an alteration, as in one moment to change the whole temper of the Soul, and ſuperinduce new habits of Virtue, and ſtrong diſpoſitions to Goodneſs where there were none before.

Now if men carry their good or bad diſpoſitions with them into the other world, ſuitable to theſe muſt their portion there be; ſince there muſt be likeneſs and correſpondence between the Object and the Faculty before Happineſs can reſult from them; Happineſs conſiſting in the agreeableneſs of the one to the other, which unites the Soul to the Object of Bliſs, and endears the Enjoyment of it: So that we may preſume to ſay, That a wicked man cannot be happy even in Heaven it ſelf; and were ſuch an one caught up with St. *Paul into the Third Heavens*, he would find himſelf uneaſy amidſt all the ſatisfaction of thoſe bliſsful Regions, as being wholly a Stranger to ſuch pure and ſpiritual Joys; and ſhould God forbear to puniſh wicked men in the other World, yet they cannot be happy there with the Joys of good men, becauſe their minds are altogether indiſpoſed for them, and even the delights

of

of Paradiſe would afford no reliſh to their vitiated and depraved Appetites. As all true happineſs and ſatisfaction of mind ſprings more from an inward than an outward cauſe, ſo is the happineſs of Heaven to be eſtimated not ſo much from the place, as the temper and diſpoſition of its bleſſed Inhabitants, and their fitneſs to be received into, and made partakers of its raviſhing Glories; but they that have never accuſtomed themſelves to the divine reliſh of true Goodneſs, cannot taſte the delights of the heavenly Manna: they only that have been nouriſhed with the *true Bread of Life* here, are fit Gueſts to ſit down with Chriſt, and *eat and drink with him in his Kingdom*. St. *Paul* ſays of the vital energy and life of Chriſtianity, *Our Converſation is in Heaven*. And ſo muſt ours be, before we can be in a capacity to be received into thoſe glorious Manſions, and welcomed into the bleſſed Society of Angels and Saints. Phil. 3. 20.

Let not any then that retain their Sins, talk of going to Heaven; No, 'tis too heavy a Clog for any to aſcend with thither: or ſuppoſe they could, alas! poor Souls, how would they ſtay, what would they do there? there's nothing to gratify their ſenſual Appetites, nothing agreeable to their carnal Deſires; all the Enjoyments there are chaſte and pure; all the Delights ſpiritual, and cannot be reliſhed by unhallowed minds: And if ever we hope to enter there, we muſt prediſpoſe our Souls for it, by an holy, that is, an heavenly Converſation; and then we have trimm'd our Lamps, and are ready to enter in with the Bridegroom, and are *cloathed in the Wedding Garment*, and ſhall be made acceptable Gueſts at the Table of the Lord, and taſte the Dainties that are there prepared.

Now if theſe things be ſo, (as the Wiſe-man ſays) Prov. 11. 19. *Righteouſneſs tendeth to life, but he that purſueth evil, purſueth it to his own death:* If the paths of Piety certainly lead men to Bliſs, but Sin by its own fatal tendency plunges men into Miſery; then we ſee how reaſonable it is to conclude, That there are two oppoſite ſtates of Rewards and Puniſhments hereafter, wherein mens condition ſhall be correſpondent to their Converſation here; beſides the expreſs Revelations of God's Word that ſo it ſhall be.

And there is nothing can ſhake this Belief, or make men doubt the certainty of it, unleſs they can imagine (*what ſome have fancied*) that there is a *third* ſtate after Death wherein men may repair and better themſelves, and ſo after ſome time recover their loſt eſtate. To remove this Scruple, I add

III. *That there is no middle ſtate after Death, no change of Condition, or altering it for the better; the Tree muſt fall South or North,* and *where it falls it muſt lie, there it ſhall be.* Perhaps it may be thought that this Conſequence is not neceſſarily enforced from the words, and it may be ſaid, that poſſibly the *Tree* may fall ſome other way; for though only *South* and *North* are mentioned, yet there are more Points in the Compaſs: And I know the *Romiſh Commentators* are very jealous of interpreting this place of a future ſtate, leſt it ſhould ſeem to thwart their darling Doctrine of *Purgatory*; and *Lorinus* craftily endeavours thus to ſhuffle it off, That if it ſhould be underſtood in that ſenſe, it would not conſiſt with the Notion of *Limbus Patrum*, the place wherein they ſuppoſe the Souls of the Patriarchs to be detained, till Chriſt by his Sufferings had overcome Death, and firſt opened the gate of Heaven

Heaven to all Believers: And we cannot help it, if the place be as repugnant to the Notion of the one as it is to the other; and ſince both of them are uncertain, and want proof themſelves, neither of them can be evidence for the other, nor evade the force of the Argument drawn from theſe words againſt the being of any ſuch *middle ſtate or place* as theſe men fondly imagine. For the force of the proof lies not in the former part, its *falling South, or North*, but in the relation that its lying has to its fall; which way ſo e're that be directed, there it remains fixed and unmoveable: And though I will not inſiſt on that as a ſufficient Argument, that there being only two oppoſite extremes named, therefore there cannot be a *third* (a negative Argument from Scripture being not always concluſive) yet in matters of *Doctrine*, and *Objects of Faith*, where the Scriptures are ſilent, there they are not to be urged as neceſſary Points, ſince Scripture is the *Rule of Faith*, and contains every thing neceſſary to be believed. Suffice it then to ſay, That ſince Scripture mentions but two ſtates, the one of the faithful in Heaven, the other of the unrighteous and impenitent in Hell, we acknowledge no other, we believe no more.

I have already accounted to you how emphatically the Scripture repreſents, how particularly it deſcribes the nature of both: I ſhall here only add to it, that had we no other evidence than what this Book of *Eccleſiaſtes* affords, we may ſafely infer, that all Notion of a *third* or *middle ſtate* is utterly excluded. We are told that at our diſſolution, *The duſt ſhall return to the earth as it was, and the Spirit to God that gave it*: there's a different place aſſigned for each part of our *Compoſitum*. And of the ſtate of the dead we are informed, Chap. 12. 7.

that

Chap. 9. 10. that there is *no wiſdom, nor work, nor device, nor knowledge in the grave:* and if there be no *work*, nor *knowledge* how to act, there can be no change or alteration; and the *Text* adds to this, the aſſurance of two oppoſite ſtates allotted to the Souls of men, ſuitable to their different temper and diſpoſition here, wherein they ſhall remain without fear of loſing the one, or hopes to eſcape out of the other.

Beſides, ſince the *Church of Chriſt* has never been repreſented under other Titles than theſe two, of *Militant* and *Triumphant*, they do neceſſarily exclude this third ſubterraneous Church, which is neither *Militant*, becauſe aſcertain'd of Salvation, and freed from the conflicts and oppoſitions of this world; nor *Triumphant*, becauſe ſcorched and afflicted with the moſt exquiſite Pains and Torments. Leave we then that *imaginary Church* to its *Utopian* Manſions, the ſooty region of Purgatory, a place no where deſcribed in Scripture, never mentioned in the diſcoveries of Divine Revelation, but created by the heat of Fancy and abuſed Imagination, and its flames when once kindled kept up out of deſign, and by deluding Arts, the Dreams of waking men, and feign'd Relations of *Spectres* and Apparitions. But let us *to the Law*, and *to the Teſtimony*, firmly believe what he has there diſcovered of a future ſtate, not ſeek to be wiſe beyond what he has revealed: for we can know no more than he will let us of what is future, and we cannot be more certain of any thing than what he hath told us.

Certain it is that there is a place of reſt provided for holy Souls, and that there are *winged Meſſengers* appointed to attend their diſſolution, and tranſport them (as they did that of *Lazarus*) *into Abraham's boſom.* And were we but allowed to behold the Tranſactions of that

that inviſible Polity, the intercourſe between Angels and the *ſpirits of juſt men made perfect*; could we but diſcern the glorious entrance and admiſſion of a departed Soul into the *Church Triumphant*, it would exhibit to us a Scene of the moſt Raviſhing Glory, far outvying the greatneſs of *Solomon*, or that united proſpect of Worldly Glory wherewith the Devil tempted the Son of God. But what we are not permitted to behold with our bodily Organs, we may diſcern with the eye of faith, and therewith follow them as high as the great Apoſtle was wrapt, and with St. *Stephen*, ſee Heaven opened, and its bleſſed Inhabitants rejoycing at the arrival of the Faithful, and welcoming them into thoſe glorious Manſions.

But I leave theſe delightful Raptures to the enlargement of your private Meditations; and having rais'd them where Faith carries them, call back your preſent thoughts to more penſive reflections, ſince *Providence* has adminiſtred an Occaſion of ſorrowful remembrance. For alas! the *Tree* is fall'n (as indeed what can withſtand Death's inevitable ſtroak) *a Tree*, which, had God ſo pleaſed, might have ſtood and flouriſhed much longer; but now, like that in *Nebuchadnezzar*'s Dream, has received the Sentence of the Watcher, and of the Holy One from Heaven, who cried, *Hew down the tree, and cut off his branches; ſhake off his leaves, and ſcatter his fruit.*

Trees, however durable in themſelves, are yet liable to the ſtroak of the Axe, and oft-times the talleſt Cedar, or ſtrong-built Oak is cut down ſooner than the uſeleſs Shrub: We have it frequently exemplified, and ſee them tumble down, who, whilſt they ſtood, not only graced the Foreſt, but gave ſhade and ſhelter to others: Would to God we had not had the Occaſion of meeting

ing here to day to bewail the fall of the moſt flouriſhing *Plant* that enriched our Soyl.

It were eaſy to purſue the Metaphor, did I deſign to detain you with a Narrative of what might be ſaid, and is juſtly due to the Memory of this *Noble and Right Honourable Perſon*, who, though now the Spoils of Mortality, yet is not to be laid in the duſt like common Mold, nor depoſited in the ſhades with ſilence.

For the part he acted on the Stage was ſo eminent, as would not allow him to be unknown and unobſerved, or paſs off unregarded; and the Scene of his Life was attended with ſuch variety, as made his Name well known, and his Perſon remarkable.

But for his publick Actions and Behaviour under the various turns and ſucceſſions of Government, I ſhall chuſe rather to leave them to be recorded by *Fame*, or read in our *Annals* and *Chronicles*, than attempt an imperfect account of them, or make my ſelf liable to the Cenſures of Detraction and Envy.

True worth is, or ought to be moſt valued where it is beſt known; and they that were moſt intimately acquainted with him, had the trueſt eſtimate of his worth, and doubtleſs have the greateſt ſhare as well as moſt paſſionate ſenſe of his loſs: give me leave to ſay, without ſuſpicion of flattery, that he adorn'd that high Station which he had merited, and graced that Honour which he had advanced his Family to.

For his *Honour* was the Jewel he moſt highly prized, and could not be tempted to forfeit or proſtitute it; and I doubt not to affirm, that his *Conſcience* was the rule and meaſure of it, which two, when join'd together, render a man truly *great*, *honourable* and *noble*: For men to pretend *Honour* without *Conſcience*, is to ſacrifice to an Idol of their own ſetting up; but when Honour is guided

guided by Conſcience, it becomes ſacred and venerable: Such I am confident was this *Noble Lord*'s ſenſe and eſtimate of his *Honour*, which ſpirited him with that freedom of endeavouring Equity and Juſtice, as well in matters of Leſſer concern among Equals and Inferiors, as in that Higher Station, where Perſons of *Noble Rank* give Counſel and Sentence in matters of moment, and caſes of grand importance.

It is well known how he acted in ſuch Capacities; not as a careleſs Spectator, not as one indifferent which way the Scales of Juſtice were turn'd, but as one actuated with a ſenſe of Honour and Juſtice, not afraid to declare his Opinion, not willing to conceal his Sentiments, which he ſeldom found reaſon to alter, after he had given his judgment, having founded it upon the beſt reaſon, and moſt certain information: And in this he was ſo ſedulous and curious, that if it was not his, it was our unhappineſs that his over-earneſt diligence this way is reckoned the *Occaſion* of his laſt fatal Diſtemper, which is judged to be brought upon him by a Cold contracted in the *Middle-Temple Hall*, where he thought it neceſſary to be preſent at a Caſe between *two Honourable Lords*, there argued by Learned Counſel before *the Lord Keeper*, that he might be better able to judge of the Merits of the Cauſe, when brought before the Great Judicature of the moſt Honourable Peers.

Nor did this firſt *Item* of his Ilneſs diſcourage his Endeavours to ſerve the Publick, or prevent his attendance on the Houſe ſome days after, being the hearing of another buſineſs of moment, wherein (as he ſaid) the Law was much concern'd, though he had much more reaſon to have conſulted his own ſafety by a ſeaſonable abſence, than to have added to his Indiſpoſition by bringing it with him to the Houſe, and there wreſt-

ling with it, tho faſting and empty, and would not leave it when afreſh ſeiz'd with it, till his Strength, though not his Spirit and Courage fail'd: And when he could no longer reſiſt the Attacks of his Diſeaſe (which proved a Fever of the Spirits, which is dangerous to moſt, and was to him fatal) he then, but not before, left off what he had all along purſued, the Honour of Juſtice, the Vindication of the Laws, and the Good of his Countrey; and whoever does ſo, is a *Patriot* while he lives, and will ſurvive in the memory of good men when he dies.

His behaviour in his laſt Sickneſs I wiſh I were ſo happy as to be able to account to you, from the knowledge and obſervation of thoſe that were Witneſſes of it, eſpecially from that Reverend Perſon, *the Pious and Learned Dr.* Horneck, who was called to adminiſter the laſt Office of Ghoſtly Counſel and Comfort to him; but doubt not but it was ſuitable to the Religion he profeſt, becoming his Profeſſion, and worthy of his Character.

For he had a true Value for Religion, and ſuch Notions of it as became a Great Mind informed by God's Word, and aſſiſted by his Spirit. His Zeal againſt Popery was far from being without Knowledge; and his Love and Charity for all Proteſtants, with his warm Endeavours for their common good and ſafety, were conſpicuous to the World: Yet this I cannot but ſay for the Honour of our Church as well as in his Praiſe, that notwithſtanding the Liberty for Proteſtants of different Perſuaſions given by an Act of Parliament (in the making and adviſing of which he had no inconſiderable ſhare) yet he kept conſtant to our Communion, frequenting the Publick Ordinances and Adminiſtrations, and uſing in his Family the Publick Offices, and Service appointed by the Church. And

And his *Example* was not only an Argument to prevail with others, but a Credit to the way he profeſt; manifeſting on all occaſions a real eſteem for true Goodneſs, and the influence that his Religion had on his Actions and Converſation. Of which I ſhall mention two or three Inſtances, which never fail to accompany the true ſpirit and vital energy of ſincere Religion.

1. *His forwardneſs to diſcourage Vice and Immorality.* And that not only among his Servants and Domeſticks, but elſewhere in the Neighbourhood, where his Frowns might check, or his Authority command: The Diſorders too frequently allowed in Houſes of publick reſort no ſooner reach'd his ears, than they received a ſharp rebuke from him, with a ſevere caution for the future to reſtrain their entertainment of lewd Company, or of any at unſeaſonable hours; the common and too faſhionable Vices of *Drinking and Swearing*, were as much diſcountenanced by him in others, as they were far from his own practice: Now a Magiſtrate both rebukes and commands with Authority, that makes his own Patern the Copy for others to write by.

2. *His deſires of reconciliation and a better correſpondence where differences and animoſities had been too much fomented, too long retained.* Perhaps a proneneſs to paſſion may not altogether be excuſed yet is leſs blameable, where it's the effect of temper and conſtitution; nor is of ſo malevolent an Influence, where accompanied with a readineſs to forgive and be reconciled, to which he was ſo far from manifeſting an averſeneſs, that there are ſome that hear me, that can name the Inſtances of his great Condeſcention and Benignity in pardoning and paſſing by Injuries, and being reconciled upon eaſy terms, when it was in his power to have ruined thoſe who profeſſed Enmity againſt, or miſ-underſtood him; and greatly to have profited himſelf

ſelf by taking thoſe advantages which the Law would have given him: Nor was this true Greatneſs of Mind expreſſed only in Relation to matters of Scandal and Calumny, but even to the moſt viſible Attempts againſt his Life. That which moſt ſenſibly affected him, was the Grudges and Animoſities which had ſo unhappily divided the Intereſt of this County, in which he made ſo great a Figure; I ſay *affected*, I will add *afflicted* him too; having heard him paſſionately bewail the ill effects of them, and heartily wiſh that he were able to redreſs them; and I think there is not any that will witneſs againſt him, that ever he made uſe of the Authority that this Government entruſted him with, to widen the Breach, or heighten the Diſcontents; but rather endeavoured to apply Lenitives than Cauſticks; and carried his Power and Intereſt with ſo even a Balance, that none could juſtly take offence, unleſs ſuch as were leſs diſpoſed to Unity and Agreement than he was. 'Tis too common in the world to ſee Power and Authority exerciſed meerly for the advantage of a Party, or to carry on the projects of Ambition and Self-deſign, or perhaps the worſe attempts of Revenge and Malice; whereas it is deſigned more for the good of others, than the advantage of thoſe that are intruſted with it; and they only act like God (the Fountain of Power) who diſpence the influence of their Authority in acts of Bounty and Kindneſs, and to ſerve the ends of Peace and publick Good. Would thoſe that ſurvive this *Great Man* purſue the ſame methods, and heartily join in the Endeavours of Unity and Accomodation; they might hope to ſee what I dare ſay he would have rejoiced to behold, the Union of different Parties and Intereſts happily cemented in a kind Correſpondence and friendly Agreement.

3. *His*

3. *His regard to the Sacred Oracles of God, the Holy Scriptures* (the Rule of our Duty, and Guide of our Actions) *and his care in reading and conſulting them, to cull out ſuch Directions as might be uſeful upon all occaſions, and applicable to the ſeveral emergencies of his Actions.* To which end he had drawn up ſeveral Heads (above an Hundred in number) in a large *Book* for that purpoſe, and under them had noted with his own Hand, ſuch places of Scripture as were properly reducible to them; whence he might furniſh himſelf with Rules and Inſtructions, that he might ſtill act agreeable to the directions of God's Holy Word. An example ſo much the more Commendable and Remarkable, as poſſibly more rare in perſons of his Station and variety of Avocations: and would to God it were not too epidimical a miſtake, not only in Men of Honour, but of Parts and Wit, yea, and Learning too, to lay aſide the *Bible* as a dull inſipid Book, fit only for the Clergy to conſult, or melancholly folks to pore on: Alas! they little know the worth of it, that ſlight or diſeſteem it; but they that diligently conſult it as the Rule of life and manners, the more they read it, the more they admire it, and as *David* and all Good men have experienced it, find it *a Lanthorn to their feet, and a Light to their paths* I dare ſay with aſſurance that no one that has ſeriouſly ſet himſelf to read and conſider it, ever found cauſe to repent the loſs of his time; and that whoever will take pains to note down ſuch paſſages as may be of moſt uſe and concern to him, (*as this Right Honourable Perſon did*) will find at once a faithful Adviſer, a trufty Monitor, and a ſure Guide; which will lead him into the paths of true wiſdom and goodneſs, which two perfect humane nature, and are the higheſt attainment of this life.

But

But to come closer to my *Subject*, with which I must hasten, lest I should injure your Patience, which I should hazard, should I trace him through all his Commendable Qualities, and Praise-worthy Accomplishments. I *leave it* to his Servants and Domesticks, who best know him to proclaim him the best of Masters, and honour his Memory, as they ought, with a due testimony of his Freedom, Affability and Kindness to all that were Dependants, or Retainers to him. It's part of the Imperfection of this state, that we learn the value of most things more by the loss, than the enjoyment of them; it will be verified doubtless in them, who have lost an indulgent Master, a courteous Patron, an obliging Benefactor.

I *appeal* to all the Neighbourhood, and as many as had the honour or opportunity to resort to *Dunham*, for the greatness of his Hospitality, his generous Reception, and obliging Entertainment; a Quality, I must needs say, the less to be wondered at in him, since it has been so long hereditary to that *Family*, that it now pleads Prescription, and is become an usage immemorial: May it remain and be continued as a Mark of Honour to that Noble House, and the lasting Character of its Posterity.

I *appeal* to his Countrey, for his Courage and Resolution to venture himself for the good of it, when he thought it in apparent danger; and leave the world to judge of the hazard he underwent to his Person, Estate and Family, and all that was near and dear to him.

That love to his Countrey, which was remarkable in all the parts of his Life, appeared very particularly at the time when he was to be Try'd for Imputed Treason: For when there seemed need of the advice of many of the best Lawyers, to help him to fence against the

the Arts of the Councel employed againſt him, he abſolutely refuſed the aſſiſtance of any Lawyer who had been blemiſhed with any acceſſion to the Calamities of the Times.

Indeed his own wonderful Defence of himſelf ſuperſeded the uſe of any Lawyer at his Tryal, and I may appeal to written Evidence for his Ability in ſpeaking and managing that Cauſe, of the higheſt nature and concern that could befal him, (which oft confounds mens Intellects) when he defended himſelf to the great Joy and Satisfaction of his Friends, the Envy and Surprize of his Enemies, and the Wonder, if not Aſtoniſhment of all that heard him. Yet did he not in all this ſacrifice to his own Net, or aſcribe the Succeſs of his Releaſe and Deliverance to his own Wit and Policy, to his Parts and Management; but gave the Glory to God, and paid the Annual Tribute of Praiſe and Thankſgiving to him for it, ſetting apart that day as a day of grateful Memorial; which he ſolemnly and religiouſly obſerved with his Family every *Fourteenth day of this month of* January; this *very day* which now by the Providence of the All-wiſe Diſpoſer is become the day of his *Obſequies*, as if Prophetically choſen for a remarkable Viciſſitude, that what was before a day of Jubilee, muſt now be writ in black Letters, and made a day of Sadneſs and Mourning, and ſo become doubly obſervable to his Honourable Poſterity.

His *Gratitude* to God was rightly accompani'd with *Charity* to Men, and he ſolemnized that day not only with Prayers and Praiſes, and other offices of devotion to God, but alſo at the ſame time cloathed and fed *Twenty ſeven poor People*, according to the Number of Peers that acquitted him, that he might increaſe his own rejoycing and gratitude, with the joy and refreſhment of the poor and indigent. But

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But his *Charity* was far from being confin'd to an Annual diſtribution, he was ſenſible that the Divine Bounty is repeated and continued daily, and ſo ought we too, to extend our *Charity*, which is the Quit-rent we pay for all our Receits. God needs none of our Gifts, yet has obliged us to make ſuitable Returns and Acknowledgments, and has withal appointed his Receivers, and paſs'd his Word as an Acquittance, that what *is given to the Poor, is lent to the Lord.* We are all but *Stewards*, and the more we have received, the more we have to account for. This Religion taught him, and meeting with a generous Soul and bountiful diſpoſition, opened his hand wide, and made his Charity large and extenſive. Almoſt every day was a doleday at his door; but particularly every *Friday* in the year a larger diſtribution was made to the poor and neceſſitous. I think I need not call upon them to atteſt the Truth of it, which we may read in their Tears and Lamentations for him.

You have heard in theſe ſeverals, that the *Tree*, which I ſaid was fallen, whilſt it ſtood and flouriſhed brought forth choice and pleaſant Fruit, and was what *Eve* fancied of the *Tree* in Paradiſe, good for Fruit, pleaſant to the Eye, and a Tree to be deſired. But ſince ſuch deſires are now become vain and unprofitable, and the *Tree* muſt lie where it is fall'n, let me refreſh your depreſt Spirits with the fair blooming Hopes of a yet *tender*, but well-promiſing *Plant* out of the ſame *Noble Stock*, and ſum up our hopes in affectionate wiſhes, That he may thrive and grow up to the ſame maturity of Worth and Merit, and not only flouriſh in the Seat, but inherit the Vertues of his Progenitors, and tranſmit them to a laſting ſucceſſion of Poſterity. *Amen.*

F I N I S.